(3)

THE ANALOGY OF *DIVINE WISDOM* IN THE Natural, Moral, *and* Spiritual SYSTEM of THINGS. IN THREE DISCOURSES.

LONDON:
Printed for WILLIAM OWEN, at *Homer's-Head*, near *Temple-Bar*, *Fleet-Street*.
M.DCC.XXXVII.

Christian Reader,

THE *following Discourses upon* Analogy, *being Part of the Labours of one who wishes well to Christianity, that is, to Mankind, who he hopes will all, some Time, profess it in Purity; he takes this Method of laying some of those important Truths before you, in the Belief and Practice of which he himself hopes for eternal Life, and heartily wishes you the same Reward, by the same Means. Let not the Form in which they appear (that of* Sermons) *disgust you, upon account of the Commonness of it. Had they been intended for this public Use at first, they should have had another Dress: But the Materials which have been once*

thrown into the Form of an Edifice, cannot easily be taken down, and be again compiled in a new Disposition, without much Trouble, and not perhaps without some Detriment. The Author has only one Request to make, that you will patiently read; *and, if the Grace of* God *goes along with your Studies, and his Labours, his Intention in the Publication is answered, as to this World; and he hopes to share with you in the eternal Reward which is to be enjoyed in another.*

THE

THE ANALOGY OF Divine Wisdom, &c.

First Discourse.

Rom. i. 20.

The invisible Things of Him, from the Creation of the World, are clearly seen, being understood by the Things that are made; even his eternal Power and Godhead: So that they are without Excuse.

THE Holy Scriptures make frequent References to the natural World. Many Allusions to illustrate moral Things are borrowed from sensible Images. *Solomon* sends the Sluggard to the Ant to learn Diligence and Foresight. And although *Elihu*, in *Job*, saith, that God *teacheth us more than the Beasts of the Earth,*

and maketh us wiser than the Fowls of Heaven; yet our Saviour recommends the Consideration of the Behaviour of the Fowls of the Air to Christians, in order to shun Anxiety of Temper, and acquire religious Chearfulness: *Behold the Fowls of the Air; for they sow not, neither do they reap, nor gather into Barns: yet your Heavenly Father feedeth them.* He descends lower, even to the Vegetable World: *Consider the Lilies of the Field, how they grow; they toil not, neither do they spin; and yet I say unto you, that even* Solomon, *in all his Glory, was not arrayed like one of these.*

The Apocryphal Song of the *Three Children* very properly calls upon the irrational Creatures of God to praise him: *O all ye Works of the* Lord, *bless ye the* Lord; *praise and exalt him above all for ever. O ye Sun and Moon,—O ye Stars of Heaven,—O every Shower and Dew,—O all ye Winds, bless ye the* Lord, *praise and exalt him above all for ever.*

For although these Creatures are themselves void of Reason, they excite rational Beings to praise *that* Being, who is the Foundation of Reason, and furnish them with noble Sentiments of Divine Power, and Wisdom, and Goodness.

It is not therefore any particular moral Behaviour only, that is to be learned from the external World, but the *Foundation* itself of all moral Reasoning must be drawn from thence: For thither the Scriptures appeal for Proofs of the Being and Attributes of God; without an Acknowlegement of which, the Bible is of no more Authority than meaner Books: *The invisible Things of* God, *from the Creation of the World, are clearly seen, being understood by the Things that are made; even his eternal Power and Godhead.* For this Reason irreligious Men are *without Excuse*, if, not having a particular Revelation, they do not believe in God, and live immoral Lives; or, if, having a Revelation, they

they either do not ſufficiently credit it, or act contrary to it. In the former Caſe they have the Volume of the Creation to ſtudy, where every Creature, nay, every Lump of Matter, is a Leſſon of divine Truths: In the latter they have, beſides this, the written Word of God. It is the former of theſe we are at preſent to conſider, the Laws of God diſcernible in the Material World, and the Application of them to the Moral; that is, the Analogy between the Natural and Moral Syſtem of Things.

In diſcourſing upon which, the following Method ſhall be obſerved:

Firſt, The Foundation of Analogical Reaſoning ſhall be inquired into.

Secondly, Some Abuſes which Men have fallen into by this kind of Reaſoning.

Thirdly, Some Analogical Reaſoning that leads to uſeful Knowlege.

Firſt, Of the Foundation of Analogical Reaſoning.

Analogy, as it is uſed in Numbers, or Mathematical Quantities, means no more than a certain Relation of Quantity to Quantity, either as to Equality, or Exceſs, or Content. — This is well known to thoſe who are converſant in theſe Studies, and is of excellent Uſe, inſomuch that without it no Progreſs could be made in that kind of Knowlege. From thence the Word comes to be applied to Moral and Metaphyſical Reaſoning.— For tho' Moral Notions are not (and perhaps cannot be) treated with the ſame Preciſion and Exactneſs as Mathematical Quantities; yet the Reſpect of Moral Notions to Moral Notions may,

in many Cases, be called Analogy. The Writers in Morality, when they distinguish Justice into Commutative and Distributive, usually say, the first must be according to [a] Arithmetic Analogy or Proportion, the latter according to Geometric. All Exchange of Property, when it is honestly made, supposes an exact Equality, about which the first kind of Justice is conversant; but the Appointment of Rewards and Punishments supposes a Consideration of Merit and Demerit, in proportion to which distributive Justice is exercised: As, the Man who is twice as virtuous as another, is to have twice the Reward. This is clear from the Parable of the Nobleman giving ten Pounds to ten Servants to trade with, and rewarding each in proportion to his Diligence. He that with one Pound had gained ten, was made Ruler over ten Cities; whereas he who with one Pound had only gained five Pounds, was made Ruler only over five Cities.—Analogy therefore being common to Mathematics and [b] Morals, its Nature, as applicable to both, may be thus expressed: *It is that which implieth a Likeness between Things, so as to be*

[a] In Mathematics, Numbers are said to be in Arithmetic Proportion, when they equally exceed each other by a common Difference, as 8, 6, 4. And it is thus applied to Commutative Justice: If *A* buys a Thing from *B* of the Value of six Crowns, and gives him eight for it, *A* has, in that case, given two Crowns too much; and, receiving only the Value of six, has done the same as if in giving six Crowns he had received only the Value of four; for he has lost two Crowns by the Bargain. Or, to express it more clearly, in giving eight Crowns for the Value only of six, he does in proportion give six Crowns for the Value only of four. Now eight, six, four, are in Arithmetic Proportion. *See Puffendorf. Barbeyrac. lib. 1. c. 7. § 12.*

[b] *Grotius de Jure Belli & Pacis, Lib. 2. 20. § 33. ait,* Harmonicam proportionem extruxit Bodinus *(Lib. 6. de Rep. cap. ult.)*, cum tamen revera simplex sit, & qualis in numeris æqualitas meriti ad pœnam, sicut in contractibus mercis ad nummos. *Vid. Hernii Eth. 12. 8.*

a

a Foundation of Parity of Reasoning in some Cases, together with an Unlikeness excluding it in others.— When we say 2 is to 4 as 8 is to 16, the Likeness is in the Relation between 2 to 4 and 8 to 16, and the Unlikeness is between the first and the last Terms of the Analogies; for 2 is unlike 8, and 4 is unlike 16. So also there is a Likeness between the Proportion which five Pounds bear to ten Pounds, and five Cities to ten Cities; but there is no Likeness between a Pound and a City. An intire Likeness, in all possible respects, would be almost an Identity: Some Dissimilitude therefore is necessary to constitute Things; for otherwise there would be one intire Sameness in Nature. And some Likeness between Things is necessary, that all Things may not be totally disparate; in which Case there would be no Harmony, no Subsistence of Nature; an intire Diversity, occasioning an intire Opposition, or War, or Destruction.

Things being thus constituted, where-ever the human Mind perceives a Likeness, it calls that Analogy, and infers from it something of Sameness: From like Effects it presumes the same Cause; from Likeness of Causes it presumes a Sameness of Effects.

Now if the whole Scale of Beings, from the first Active Creating Cause, to the last most inert and insensible Creature, be brought under View, there will be found certain Similitudes running thro' the Whole, whereby subordinate Species of Creatures seem to be linked to one another.—To begin with Man, as the first Creature we have Reason to be acquainted with (for as to the supposed subordinate Classes of Angels, tho' we have Reason to believe such, we do not know much of them); we are expresly told, that Man was made in the Similitude or Image of God: And from thence it is that we principally reason to conceive a proper Notion of the Supreme Being,

Being, yet with great Allowances for Diſſimilitude and Superiority; for we cannot be like him in our Bodies, God having nothing material in his Nature: And although we reſemble him in Holineſs and Reaſoning, yet muſt our Holineſs be very far ſhort of the Divine Holineſs, and our Reaſoning muſt be very tedious and imperfect, in reſpect to Divine Knowlege, which can be no other than immediate Intuition. In this manner is human Nature like and unlike the Divine Nature.

Let us go now one Claſs lower, to the Brute and Reptile Creation: There we find a Conduct regular and conſtant; the Individuals of each Species conſorting with themſelves, ſearching with great Skill for their proper Food, and even providing with Foreſight for Winter's Neceſſity; uſing wonderful Contrivances for their Defence againſt Annoyances; and doing many things that not only emulate human Skill, but alſo human Virtues and Vices, as Gratitude and Revenge. So far there appears a Similitude in their Natures; yet the Diſſimilitudes are alſo great; for their bodily Shapes are exceedingly different: That Appearance of Reaſoning, upon a nearer View, is allowed to be only *Inſtinct*, and a Method of Acting flowing neceſſarily from Appetite, and much inferior to human Acts, which are the Reſult of Choice and Judgment.

Let us go yet lower, to the Vegetable World: Here we find an Order of Creatures in an increaſing State, partaking of a ſort of Life, and nouriſhed by a ſort of Food, taken in partly in the Earth, partly in the Air; diſtinguiſhed into Sexes, and propagating themſelves by Seed. So far they poſſeſs a common Nature with Animals: But the Diſſimilitudes are great: For they want a locomotive Power, they are void of Senſe, and their bodily Shapes are exceedingly different.

Let

Let us go yet lower in the World, to Mines, Stones, and Subterraneous Creatures, which so far partake of a Vegetable State, that many of them grow [c], and must have a *Stratum* of Earth peculiar to them; yet they differ in their Texture and Situation, one belonging to the Bowels of the Earth, the other to the Surface.—But not to proceed unnecessarily in this Argument, what has been said may be sufficient to shew, that all the Works of the Universe, and the whole System of Things, not excluding the First and Glorious Cause, are closely allied by Similitude of Natures, as well as distinguished by Dissimilitudes. — This is the Foundation of all Reasoning by Analogy. [d] But as this kind of Reasoning must admit of some Restrictions, and may indifferently lead to Truth or Error, without a sufficient Judgment to consider the Dissimilitudes of Things, it will be proper to shew both the Abuse and Use of it. Therefore,

In the *Second* Place, shall be shewn some Abuses which Men have fallen into by this Reasoning.

[e] An Aptitude to perceive the Similitudes of Things being almost a distinct Faculty in the human

[c] It may be disputed by Naturalists, whether Minerals and Stones grow: But although it should be allowed, that many Congeries of Matter of each Kind received their Forms and Consistence at the time of the Subsidence of Matter in the general Deluge, according to the Laws of Gravity; yet it should also be allowed, that some Instances of much later Productions of Stones and Minerals may be admitted.

[d] En pressant trop les rapports analogiques que l'on croit être entre le monde corporel & intelligible, on peut facilement se perdre dans des idées un peu creuses, se croire peu à peu inspiré, & débiter ses visions pour des revelations célestes. *Le Clerc Bibl. Anc. & Mod. Tom.* 4. *p.* 435.

[e] Maximum & veluti radicale discrimen ingeniorum quoad philosophiam & scientias illud est; quod alia ingenia sunt fortiora & aptiora ad notandas rerum differentias; alia ad notandas rerum similitudines. Ingenia enim constantia & acuta figere contemplationes, & morari, & hærere in omni subtilitate differentiarum

man Mind, from that of perceiving their Differences; at least one Exercise of human Ingenuity having obtained the Name of Wit, the other of Judgment; and these being so far incompatible, that they are rarely found together in the same Person; hence has it happened, that the Searchers after Similitudes have so intirely neglected the specifical Differences, that they have confounded the Nature of Things, making a Sameness or Identity where there is an extraordinary Difference; and, at last, reducing all Things to one Identity. —If this were not the Case, why should it ever be made a Question, Whether Matter can think? Whether the Soul be Material? Whether there be any such thing as Spirit, or a Being of a contrary and superior Nature to Matter? Whether God be a Being distinct from, and superior to, the Universe? Or, whether the Universe be not the Deity? —These Questions must arise only in the Minds of those who are too much accustomed to think of the Similitudes of Things, and too little of specifical Differences. A narrow-minded Reasoner, considering the Scale of Beings, from the purest Spirit to the grossest Lump of Matter, connected by

arum possunt. Ingenia autem sublimia & discursiva etiam tenuissimas & catholicas rerum similitudines & agnoscunt, & componunt. Utrumque autem ingenium facile labitur in excessum, prensando aut gradus rerum, aut umbras. *Bacon. Novum Organum, Lib.* 1.

In Proœmio de Interpretatione Naturæ, idem de seipso ait: Habere mentem & ad rerum similitudinem (quod maximum est) agnoscendum satis mobilem, & ad differentiarum subtilitates observandas satis fixam & intentam, &c.

De Augmentis Scientiarum, cap. 4. *ait:* Neque enim credibile est (si singula percurrantur & notentur) quantum agmen idolorum philosophiæ immiserit naturalium operationum ad similitudinem actionum humanarum reductio. Hoc ipsum, inquam, quod putatur talia naturam facere, qualia homo facit.

These Quotations are taken from the Latin *Edition of Lord* Verulam's *Works, printed at* Leipsick, *the* English *Edition not being at hand.*

a Participation of Qualities; the pureſt Spirit to leſs pure; the leſs pure Spirit, endued with Reaſon, to thoſe which are only guided by Inſtinct; theſe to Vegetables, Vegetables to Minerals, Minerals to inert Clay; can eaſily put a Queſtion, Whether Man be any thing more than a more rational Brute? and a Brute any thing meaner than a leſs rational Man? Whether a Brute be any thing more than a more active Vegetable? and a Vegetable any thing leſs than a leſs active Animal? Then, overlooking ſome Steps of this Scale, at laſt ſeriouſly put a Queſtion, Whether Plants have not Souls as well as Men? And at laſt even ſearch for human Shapes in Vegetables, as ſome[f] have done, even to aſſign them medicinal Qualities, ſuitable to thoſe Parts of a human Body which they are fanſied to repreſent. And, to proceed farther, conceiving a Likeneſs between Motion and Thought, between very active ſubtle Matter and a Principle of Cogitation; he is then diſpoſed to put a Queſtion, Whether Matter may not think? Or, whether the Principle of Cogitation be not Matter highly ſubtilized? And, having thus degraded human Souls, or rather human Spirits, the Supreme Spirit Himſelf, by the ſame uncautious ſimilitudinary Reaſoning, may at laſt be reduced to the ſame material Claſs. Such have been the Opinions of ſome metaphyſical Men; and that which led them to theſe monſtrous Opinions was, in all Probability, the Argument of Analogy: The like Effect of which we find in Moral Reaſoning, as ſhall immediately appear.

The lower Part of the Animal World being obſerved to act according to their Appetites, and in all Caſes to gratify them; ſome narrow-minded Philoſophers have analogically concluded the ſame

[f] See *Crollius de Similitudinibus*.

of human Nature. Why ſhould one Claſs of Creatures, ſay they, be prohibited the Indulgence of their Deſires, and ſo many be allowed it? And why ſhould not a Man graſp at all Objects of Ambition, of Luſt, of Revenge, ſince he has Appetites prompting him to them, as well as the Brute Creation indulge the Appetites of Hunger and Venery? Has the Author of Nature made any thing in vain? And are not Appetites as proper a Rule of Behaviour to one as another? Thus does this Reaſoning tend to the Debaſing of human Nature, the Deſtruction of Society, and the Ruin of Mankind: When the attending to the ſpecifical Differences of Things would ever prevent the putting ſuch Queſtions, much more their being embraced as Opinions by any Men. For Reaſon and Religion do ſo evidently diſtinguiſh Men from Brutes, and the Moral from the Inſtinctive Race of Beings, that human Appetites muſt be ſubject to thoſe ſuperior Principles of Reaſon and Religion, otherwiſe the nobleſt Part of human Nature was given in vain: And it was to little Purpoſe to create Man in the Image of God, if he is to live the Life of a Brute. To ſuch miſchievous Errors does Analogy lead, when the Likeneſſes of Things are only conſidered, and not the Differences. And when the Mind is accuſtomed to conceive Things according to Likeneſſes, a rich Imagination may fanſy it between any Things. So far as it is uſed only to adorn Subjects, as Poets do, it is allowable and agreeable; and the more oppoſite the Natures of the Things are, between which the Likeneſs is conceived, the prettier the Fancy is reckoned. Joy, which is a human Paſſion, does not at all belong to Mountains; nor is there any real Similitude between the Growth of Corn and Singing: Yet there is no one who is not pleaſed with the *Pſalmiſt*'s

Fancy,

Fancy, when he ſays, *The little Hills rejoice* [s] *on every Side; the Valleys are covered over with Corn, they ſhout for Joy, they alſo ſing:* But, conſidered in any other reſpect, it is exceedingly improper: Though poetically beautiful, it is philoſophically untrue.— So that Analogy, which may lead to Beauties in Poetry, may alſo lead to great Errors in Philoſophy, ſome of which have been ſhewn; but if uſed with a good Judgment, it may be made the Foundation of uſeful Knowlege: Which is the laſt Head to be diſcourſed upon.

We find, in all human Works of the ſame Hand, a certain Similitude, whereby a critical Obſerver may, in moſt Caſes, determine the Author, without any other Information. The Lines and Colouring of a Picture ſhall have ſuch peculiar Characteriſtics, as to perpetuate the Name and Credit of the Artiſt, without any written Elogy: And Pieces ſeen in different Countries ſhall very juſtly be attributed to the ſame Author. The Proportions of a Building ſhall tell who is the Architect,

[s] *Lætus ager* —— —— ——
——*Et ipſa ſuos mirantur Gargara meſſes.* VIRG. Georg.

When a Favourite of the Muſes is in this happy Diſpoſition, Nature appears in her gayeſt Dreſs; the nobleſt Objects come in View; they turn out their beauteous Sides; he ſees their various Poſitions, and ſtays for nothing but Reſemblance to join them together. The Torrent of the poetic Paſſion is too rapid to ſuffer Conſideration, and the drawing of Conſequences: If the Images are but ſtrong, and have a happy Colluſion, the Mind joins them together with inconceivable Avidity.——But, at the ſame time, this Force and Colluſion of Imagery is ſuſceptible of very different Meanings, and may be viewed in various and even oppoſite Lights. It often takes its Riſe from a Likeneſs which hardly occurs to a cool Imagination, and which we are apt to take for downright Nonſenſe, when we are able to find no Connexion between what went before, and the ſtrange Compariſon which follows. *Life of* Homer, *p.* 152. 1735, *London.*

with more Truth and Praiſe than a Name graved in Stone. A Stile in Writing ſhall be as diſtinguiſhable a Mark to aſcertain the Works of the Ingenious, as the Characters in which they record their Works, or their bodily Features, which diſtinguiſh them living.—This Obſervation extends alſo to Moral Conduct; Mankind, notwithſtanding the great Variety of Modes of Action, being conſtant as to national Principles, conſidered in collective Bodies; and alſo each Man to his own Principle, conſidered as Individuals. Hence ariſes that Opinion which one Man forms of another, from a Mode of Action, which ſhall enable him to judge with great Probability, whether any particular Action be juſtly attributed to any particular Perſon. If a Man who has acquired the Character of being ambitious, ſhould do any Act which may be differently conſidered, his Principle of Action being known, ſhall determine the Judgments of Men to believe *that* to be an Act of Ambition. In like manner the Libidinous, Revengeful, Avaritious, and, on the other hand, the Chaſte, the Merciful, the Generous, having all peculiar Principles and Modes of Action, of which they are very tenacious, ſhall ſeldom deceive Mankind by declaring what they wiſh ſhould be thought their Deſigns, if their real Principles be contrary to what they declare. This Analogy of Judgment in Moral Conduct is of great Uſe to Mankind, being the Support of Equity and Order in the World: For virtuous Men are hereby defended againſt Slanderers, and the Vitious are often brought to deſerved Puniſhment.

As we thus judge with great Probability of the Moral Conduct of Mankind by Analogy, and thereby diſcover their real Deſigns; ſo may we alſo, with great Probability, judge of the Divine Will, from that beautiful and copious Analogy

diſcover-

discoverable in all his Works. — The Works of God are either Natural or Moral. Such Things as are void of all Freedom of Choice in themselves, are called Natural Works; but such as are endued with Reason to judge, and a Will to choose, are called Moral: The former act necessarily according to certain Laws affixed in their Natures; the latter act freely, with regard to the Divine Laws discoverable by Reason, and further explained by Revelation; and are therefore accountable for their Behaviour. Now that which may lead us to the Knowlege of many of the Laws of God, as Rules of Behaviour to free Creatures, is *Analogy:* And this Analogy lies not only between the several Classes of intelligent Beings, or moral Agents, but also between them and natural Productions. We may not only argue from the supposed Conduct of Angels, to convince Men of the Obligation to Holiness of Life, and chearful Obedience to the Divine Laws, as our Saviour has taught us, in commanding us to pray, that *the Will of* God *may be done upon Earth, as it is in Heaven*; but we may argue by Analogy from temporal Concerns to spiritual; from the known Conduct of Men in one Case, to the Obligation of a similar Conduct in another; and even from the Regularity of natural Phænomena, to the Nature of moral Duties; and draw Proofs of the Divine Will from the Analogy of his Purposes in the Material World, compared with those of the Moral.

It will be proper to give Instances of both these Kinds of Analogy.

First, Of the Analogy between Temporal and Spiritual Concerns. If Men use their *Understanding* and *Will* in temporal Concerns, so ought they in spiritual; if they act in one Case upon Probabilities, attended with many Objections, so ought they in the other; if they even act in some temporal

Instances

Instances against Probability, upon account of some great possible Emolument to arise from it; so ought they in religious Concerns, though they appear improbable: If Men forego a present temporal Advantage, for the sake of a greater future temporal Benefit; so should they forego all temporal Advantages for an eternal spiritual Reward, when that eternal Reward cannot be obtained any other Way: If Men are actually rewarded and punished in many Instances observable in the Experience of the World, for particular Virtues and Vices; they should also believe, that the Governor of the World will eternally reward and punish a total virtuous and a total vitious Habit, in another State of Things: If Men own, that natural Evils are propagated, and that the Grandchild, or later Descendant, does often suffer in Mind and Body for the Vices of a Parent; why should not they own, that moral Stains may descend too, and that all Mankind may be tainted by the Sin of their common Parent?—This is analogical Reasoning, and must be allowed to be a proper Foundation, whereon to establish similar Truths, and oblige Mankind either to give up all Principle of Action founded upon Judgment and Election, or to act consistently upon it in all similar Cases.—If we examine the Reasoning which our Saviour made use of, we shall find most of it of this Kind. When he has a mind to recommend spiritual Husbandry, he does it by the Parable of the Steward: When he recommends Watchfulness in Religion, he does it by the Story of the Ten Virgins: When he means to be understood of spiritual Distributions, he explains himself by temporal Talents, and an earthly King: When he designs to exhort to Repentance, and to shew the Compassion of our heavenly Father, he does it by the Parable of the prodigal Son returning to his Father in a penitent State of Mind.

And

And in the ſame Manner, upon many other Occaſions, Arguments from Analogy are applied with infinite Force. *If ye, being evil, know how to give good Gifts unto your Children; how much more ſhall your Father which is in Heaven give good Gifts to them that ask him?*

This kind of Reaſoning alſo holds between the Material and Spiritual World, Inſtances of which ſhall be given. — Although Matter be intirely diſtinct from, and inferior to, Spirit, being in itſelf inert, and incapable of Action, yet very capable of being acted upon; the Motions, the Appearances, and various Changes, of the material Syſtem, being the Effect of ſome Intelligent Spirit, the Mind and Purpoſes of that Spirit may not improbably be gathered from them. Could we believe, as ſome have done, that the Planets were endued with Intelligence, we could not but admire their Wiſdom: But ſince we know, that they are void of all Intelligence themſelves, and move by the Direction of One Infinite Intelligence, our Adoration is properly directed thither; and we analogically infer, that the Author of Order and Regularity in the heavenly Bodies muſt alſo love it, and therefore requires it, in moral Beings, whether Angels or Men.—When we obſerve in the Material World, that moſt Things tend to effect natural Good, and that there are plain Marks of Things having been once in another and a better State; we infer analogically the ſame of moral Beings: And ſince natural Good and Evil are only ſo with relation to ſome Beings which are capable of perceiving them as ſuch; hence it is reaſonable to infer, that natural Good and Evil have been always the Concomitants of moral Good and Evil; and that the latter were the Occaſion of the former. And further, ſince every Artiſt loves to exhibit to View ſuch Works as are the Effects of the beſt of his Skill,

and

and a Credit to the Artificer; ſo the Divine Author of the Univerſe probably, at firſt, faſhioned Things in a better Order than we at preſent find them: And the Alteration of that Order muſt not have been owing to any Defect of Care in the Supreme Author, but to the Perverſneſs of free Creatures, who abuſed their Liberty. Hence alſo, when a Man looks abroad into the natural Evils of the World, and ſees the Waſte of Things by Heat or Cold, Drought or Moiſture, by Inundations, Hurricanes, and Earthquakes; he ſhould alſo look into himſelf, and inquire for the moral Cauſes of ſuch Things; which may lead him to many uſeful Sentiments neceſſary to a ſound Belief of that Revelation, which gives us a fair Account of the Concomitancy of Moral and Natural Evil: For Man was at firſt created upright, and the World was made beautiful for its Inhabitant: He ſinned, and was then undeſerving of ſo noble a Dwelling; therefore his Habitation was rendered leſs comfortable, and the Earth was made as productive of Thorns and Thiſtles, as human Nature was of Immoralities.—Mankind increaſed in *Sin*, ſo as to deſerve a total Deſtruction, except one Family: Upon this they were deſtroyed, and the whole Surface of the Earth again altered by a general Flood.—The righteous Family which ſurvived poſſeſſed a better Earth, productive of Fruits with leſs Toil than the former, yet ſtill ſubject to many natural Evils: Which Earth ſhall at laſt be deſtroyed by Fire, when the Wicked ſhall be doomed to *eternal Fire*, and a more glorious *Earth* ſhall be made for the Habitation of the Righteous. —Thus do moral and natural Evils go Hand in Hand: As perfect Morality, and a beautiful Earth, began this Order of Things; ſo ſhall perfect Morality, and a beautiful Earth, end them. And thus may we argue analogically from natural Good and

Evil

Evil to moral Good and Evil; and that in other Instances as well as this.

We observe all through Nature a Vicissitude, a Decay or Cessation of natural Powers, and a Restoration of them; a kind of Death, and a Reviviscence. Most Creatures have alternate Times of Sleep and Waking, and most Countries have Change of Seasons; Night succeeds Day, and Day returns; the cold Season succeeds the warm, and the warm returns: The Vegetables flourish; autumnal Blasts strip them of their Leaves, and stop their Growth, and all natural Functions seem to be at an End: The Spring, in its Turn, rouses stupid Nature, and all Things bloom afresh: The Reptile feasts upon the Produce of Nature during the Plenty of Summer; in the Winter he becomes a *Chrysalis*, and lies in his hard Cloathing like a Coffin, till the vernal Sun awakes him, or rather raises him from a State of Death: The Birds, enjoying themselves one Part of the Year, lie buried in decayed Trees, or antient Walls, the rest of it, and come forth again in their Seasons. Most Animals lie, as it were, intombed in their Mothers, and their Birth is a Rising from Death. — Shall all Nature thus be subject to this Vicissitude of Death, and a Resurrection, and Man alone be excepted? No: The Analogy of Things teaches us, that the human Body shall rise again, and Revelation assures us of it. If Man's Sleep be a little longer than that of his kindred Creatures, so shall be the Life to which he shall rise: They awake to sport for a Season, he shall be raised to enjoy eternal Pleasure.

This Argument from natural Phænomena, for a Resurrection of the Body, appeared to St. *Paul* worth insisting upon; when, from the Nature of Vegetation in a Grain of Wheat, he argues very justly to the Nature of our bodily Resurrection. Whereas most

Seeds consist of two, and many of more Lobes [h], it is peculiar to Corn to have but one: And whereas the Lobes of other Seeds generally rise above the Ground in what are called dissimilar Leaves, it is peculiar to the Lobe of Corn to *die* beneath the Earth. St. *Paul's* Argument is therefore founded upon the Truth of Nature: *Thou Fool, that which thou sowest is not quickened, except it die; and that which thou sowest, thou sowest not that Body that shall be, but bare Grain, it may chance of Wheat, or of some other Grain: But* God *giveth it a Body as it hath pleased him, and to every Seed his own Body.* Our Saviour also argued with the *Pharisees* and *Sadducees* from natural Phænomena: They demanded a Sign, to whom he replies: *When it is Evening, ye say, It will be fair Weather, for the Sky is red; and in the Morning, It will be foul Weather To-day, for the Sky is red and louring. O ye Hypocrites, ye can discern the Face of the Sky; but can ye not discern the Signs of the Times?* He also uses Arguments of the same Kind upon many Occasions, some of which have been mentioned in the Beginning of this Discourse.

But, not to enter too far into Nature for the Time allowed for these Discourses, let us only consider the Analogy between the great Law of Moral Beings, and the general Law of the Universe. That whereby the Order of *material* Things is preserved, is Attraction, which, in respect to the Tendency of Matter to a *common* Centre, is called Gravitation. And that which keeps all moral Beings in one unlimited Society, is Benevolence, which, as ultimately tending to the Supreme Being, is *Divine Love.* Every Particle of Matter attracts [i] all other Particles of Matter: So does

[h] See *Grew's Anatomy of Plants.*
[i] See *Guardian,* Number 126.

every

every good Man love the whole Race of Men. As the Attraction of a Particle of Matter in this Part of the Globe is inconſiderable (tho' in Nature it be ſomething) to a Particle of Matter in *China* or *Peru*; ſo is the Love of an Inhabitant of this Land inconſiderable (tho' it be ſomething) to an Inhabitant of thoſe Countries. As a Particle of Matter of our Hemiſphere, transferred to a Particle in thoſe Places mentioned, ſhall, if brought to Continuity, adhere by a very ſtrong Attraction; ſo ſhall an Inhabitant of this Land, brought into Society with an Inhabitant of thoſe Places, cleave to him with an extraordinary Degree of Benevolence. Attraction of Coheſion is exceedingly ſtronger than Attraction of Gravitation. When a Stone is held in the Hand, the Parts which are not actually graſped are kept from falling by their firm Adheſion; yet thoſe Parts are not void of the Principle of Gravitation, but the ſtronger Principle prevails over this: So Love of one's Nation, and Family Affection, are much ſtronger than general Benevolence. When a good Man exerts himſelf in any extraordinary Act for the Benefit of his Country or Family, he is not then void of general Benevolence; but the ſtronger Principle of Patriotiſm, and Domeſtic Love, prevails over the weaker Principle of the Love of Mankind.

All Matter, though in its Nature inert, is in Motion; nor is there any ſuch thing as a State of abſolute Reſt. The Analogy of Nature ſhould therefore incline us to believe, that the Soul of Man, which is in its Nature active, is always thinking. The Planets move round the Sun, and, though thrown off by a projectile Motion, are retained by Gravity, ſo as in every Revolution to approach nearer, and in time to be quite abſorbed. Ana-

logous[k] to this, human Nature ſeems to be moved by violent Appetites and Inſtincts into a kind of moral Excentricity, and Purſuit of worldly Objects; yet is drawn back to GOD, the great Object of Love, to whom every good Man makes daily Approaches, and ſhall at laſt be united with him.

Thus can inert Matter furniſh us with Leſſons of Morality, and ſpeak to the Reaſon of Man in a very inſtructive Manner. The Subject is worth enlarging upon; but the Time obliges us to break off, when the Scene opens, and preſents a plentiful Fund of Imagination for *ſuch Children of Wiſdom*, as have *Pleaſure in ſeeking out the Works of the* LORD. *For the inviſible Things of Him, from the Creation of the World, are clearly ſeen, being underſtood by the Things that are made; ſo that they are without Excuſe*, who neglect to ſearch into them.

[k] Col. iii. 3. *Our Life is hid with* CHRIST *in* GOD.

My Words and Thoughts do both expreſs this Notion,
That Life hath with the Sun a double Motion:
The firſt is ſtrait, and our diurnal Friend,
The other hid, and doth obliquely bend.
One Life is wrapt in Fleſh, and tends to Earth;
The other winds tow'rds Him, whoſe happy Birth
Taught me to live here ſo, that ſtill one Eye
Should aim and ſhoot at that which is on high;
Quitting, with daily Labour, all my Pleaſure,
To gain, at Harveſt, an eternal Treaſure.

HERBERT's *Sacred Poems*.

Second

Second Discourse.

John iii. 12.

If I have told you earthly Things, and ye believe not, how ſhall ye believe if I tell you of heavenly Things?

WHEN our Saviour, by his Miracles, had acquired the Character of a *Teacher come from* God, *Nicodemus*, a Perſon of eminent Station among the *Jews*, came privately to him, in order to be inſtructed by him. Our Saviour, as every wiſe Inſtructor ſhould do, begins with the eaſieſt Truths, and reſerves the ſublimer and more difficult Doctrines of Chriſtianity for the latter Part of the Leſſon.—He tells *Nicodemus* firſt, that a new and ſpiritual Birth is neceſſary to every one who is to be a Diſciple of his; which he expreſſes in the Terms of a natural Birth: *Except a Man be born again, he cannot ſee the Kingdom of* God. The Enquirer wonders at the Expreſſion: *Can a Man enter the ſecond Time into his Mother's Womb, and be born?* Our Saviour then explains himſelf: *Except a Man be born of Water, and of the Spirit, he cannot enter into the Kingdom of* God.—*Marvel not that I ſaid unto thee, Ye muſt be born again.—The Wind bloweth where it liſteth; and thou heareſt the Sound thereof, but canſt not tell whence it cometh, and whither it goeth: So is every one that is born of the Spirit.* That is, this new Birth is not a viſible Change; yet it is as real an one; and the Effects of it are more conſi-

derable

derable and lasting than of the natural Birth. Nor ought this to be incredible: For in the natural World there are many things, of the Cause and Manner of which ye are intirely ignorant, which are very discernible in their Effects. No Man knows the Origin of Wind [1], or sees the Manner of its Motion; yet the extraordinary Effects of it, in wafting Ships upon the Sea, in moving Machines upon the Land, and other both useful and injurious Instances, are evident to all Men. Thus the Regeneration of a Man, by true Religion, and the Spirit of God, though not discernible to human Eye, yet, in its Effects, is as great and real a Change in respect to eternal Life, as a natural Birth is in respect to a mortal Life. Still *Nicodemus* seems ignorant, and asks again, *How can these Things be?* Our Saviour, having spoken plain enough to be understood by one of mean Capacity, much more by one of the best Education among the *Jews*, replies, *Art thou a Master in* Israel, *and knowest not these Things?* "What is there in all I said, which an "ordinary *Jew*, much more one of the great "Council, might not well understand? Do you

[1] The Winds may be called the Wings of Mankind, by means whereof Men fly through the Seas, and maintain Traffick and Correspondence with all the Parts of the Globe. They are also the Sweepers of Man's Habitation the Earth, and at the same Time brush and cleanse the Air about it. On the other hand, they sometimes tear up and enrage the Sea, that would otherwise remain quiet and undestructive, and have likewise other mischievous Effects. Again, they produce strong and violent Motions, with human Assistance; and thus, as Servants to Mankind, drive our Ships, and turn our Mills. Thus may they be applied to abundance of useful Purposes, if Men would exert their Diligence. The Nature of the Winds is usually reckoned an occult or secret thing; and no wonder, whilst the Nature and Power of the Air, which the Winds administer to, and wait upon (as, in the Language of the Poets, *Æolus* does on *Juno*) remain absolutely unknown. *See Lord* Verulam's *Treatise.*

"not

" not yourſelves make Proſelytes by waſhing them
" with Water, and count them new-born Perſons?
" And, as for that inward Holineſs and Purity I
" ſpeak of, have not the Prophets foretold, that
" God will plentifully communicate his Spi-
" rit in the Days of the Messiah for that
" Purpoſe? *If I have told you earthly Things, and*
" *ye believe not, how ſhall ye believe, if I tell you of*
" *heavenly Things?* If ye believe me not in theſe
" plain obvious Things, which I have ſuited to your
" Capacities, and delivered in eaſy Compariſons
" drawn from the moſt natural and common
" Things here on Earth, how much leſs will ye
" believe me, when I tell you more ſublime and
" heavenly Myſteries; when I declare to you
" the Divinity of my Perſon, and the Dignity of
" my Office, the ſpiritual Nature of my King-
" dom, and the Sufferings which I muſt firſt un-
" dergo for the Redemption and Salvation of
" Mankind?"

Theſe Words therefore plainly imply a Reference to temporal Things, in order to explain ſpiritual; conſequently ſome Analogy between them, which an human Mind not extremely prejudiced cannot avoid perceiving: This Analogy is often made uſe of in the Scriptures; ſome Inſtances of which ſhall, in their proper Places, be mentioned in the Sequel of this Diſcouſe.

The general Heads of Analogy, which ſhall be treated at preſent, are,

Firſt, That of the Moral Government of the World to the Natural Government of it.

Secondly, That of Religion to Prudence.

Firſt, Of the Relation between the Moral and the Natural Government of the World.

The

The Supreme Author of all Things governs his Creatures in two Methods, which correſpond very properly to their Natures: For, ſince all Creatures may be diſtinguiſhed into two Claſſes, ſuch as are capable of apprehending the Fitneſs of an Action to a Rule, and are free to act according to it, or to tranſgreſs it; or ſuch as are intirely incapable of judging of a Rule, and act neceſſarily according to Laws affixed to their Natures; hence is the Governor of the Univerſe to be conſidered in two Reſpects: As a Moral Governor, and a Natural Governor. — This Diſtinction is not ſo much a real Difference in the Character of the Supreme Governor, as a Method of conceiving Things neceſſary to our ſpeaking properly concerning him: For it is one Wiſdom exerciſed in two reſpects; and all the Laws of God, whether to Men or Matter, are alike good, and all require Obedience, and tend to a noble End. Indeed the natural and moral Conſtitution and Government of the World are ſo connected, as to make up together but one Scheme: And it is highly probable, that the firſt is formed and carried on merely in Subſerviency to the latter. — When a Planet moves regularly round the Centre of its Motion, and thereby occaſions Variety of Seaſons, and all pleaſurable Things, to its Inhabitants, it acts ſtrictly according to the Law of its Nature; but it does ſo neceſſarily, and, being inſenſible of the Divine Approbation, it is alſo incapable of a Reward; yet the Wiſdom of the Being who confines it to its Regularity, is to be admired. Suppoſe it conſcious of its Motion, and free to move otherwiſe, then it would be a Moral Being, and its periodic Revolutions would be called ſtrict Virtue; but if it ſhould break from its Orbit, and become vitious, it would deſerve Chaſtiſement; yet would not the Wiſdom of its Maker be thereby leſſened. Suppoſe a Man, on the other hand,

Hand, doing Acts of Virtue, not out of Choice, but Neceſſity, ſo framed as never to commit Intemperance and Injury, or to omit doing Juſtice and Charity; his Behaviour, in that Caſe, would be intirely agreeable to the Divine Law, but not praiſeworthy; and the Wiſdom of God would be no leſs conſpicuous, although human Deſert would be nothing in that Caſe. But the true State of Things is, the Planet moves neceſſarily, and Man acts freely; and, in both Caſes, Regularity of Motion, which the one cannot but obſerve, and Regularity of Behaviour, which the other ought to obſerve, are alike Divine Wiſdom: But inaſmuch as God rules one by a ſupreme irreſiſtible Power, and the other by Rewards and Puniſhments; hence one is a Creature of his Natural Government, and the other of his Moral. And ſince it is one Wiſdom which directs and rules all the Creatures of both Sorts, it is plain there ſhould be a great Analogy between them. Wherein that conſiſteth, has been the Subject of a late Diſcourſe, ſo far as there is a Likeneſs between the Laws of inert Matter, and thoſe of moral Beings. But inaſmuch as human Nature may be conſidered as conſiſting of Spirit, Soul, and Body; by one cloſely allied to material Beings, by the other two to ſpiritual; by the one acting naturally and neceſſarily, as inſenſible Creatures act, by the other two acting freely, and with regard to the Motives of Rewards and Puniſhments; by one doing many things without Conſciouſneſs, as breathing without willing, and growing in Stature without deſigning it, by the other two improving in Virtue, and Obedience to Rules of Behaviour, with a Conſciouſneſs of its Acts, and a Deſire of a Reward; hence ariſes the Analogy between the natural and moral Man, taking natural in a more reſtrained Senſe than St. *Paul*, who uſes it for the Sum of a Man's Religion, who has not

had Revelation, or one unregenerate; as, *The natural Man receiveth not the things of the Spirit of* God. Under the Character of *natural*, he ſhall, in this Diſcourſe, be conſidered as Part of the material or inſtinctive World; that is, as acting according to the Neceſſity of Matter or Appetite; which perhaps amounts to the ſame with what St. *Paul* ſays: For, why does not the natural Man receive the Things of the Spirit of God? Becauſe, not conſidering his moral Nature, he ſuffers himſelf intirely to be governed by Will and Appetite. Now becauſe the moral Man may either act ſolely upon the Motive of Rewards and Puniſhments in this Life, or principally upon the Proſpect of Rewards and Puniſhments in another; the latter of which may be called religious or ſpiritual Conduct, to diſtinguiſh it from the former, which is merely moral; hence ariſes the Analogy between the moral and ſpiritual Man.

Having thus cleared the Way to the main Deſign of this Diſcourſe, by ſhewing, how God is to be conſidered both as a Natural and Moral Governor; or, to ſpeak more correctly, alſo as a Spiritual Governor; inaſmuch as all Government here is in order at laſt to eſtabliſh an Univerſal Spiritual Government to be continued to Perpetuity, of which this temporal State is an imperfect Beginning; and that human Nature may be conſidered as acting naturally, morally, and ſpiritually; it is now time to ſhew the Analogy between the Natural and Moral Man; and alſo between the Moral and Spiritual. But it is to be obſerved, that the ſame Thing may ſometimes ſtand as one Term in two Analogies, both to the moral and ſpiritual Man, as ſhall appear particularly in the natural Birth.

Firſt, Concerning the Analogy between the Natural and Moral Man.—The Beginning of human Nature is a Myſtery, and alſo its State of Subſiſt-

ence

ence before it comes to breathe the Atmosphere of the World: *Thou knowest not how the Bones do grow in the Womb of her that is with Child:* Yet thus much we know, that it is a State of Growth from an Atom of Matter to the Stature of a Child; from the lowest Degree of Life, to a Condition of Sense and Perception. Such also is the State of Man, after he breaks from the Prison of his Nativity, and becomes a free Agent in the World. His Body, by daily Nourishment, increases from Smalness and Weakness to Stature and Strength; his Mind, in proportion also, improves from mere Sensation to Reasoning, from Ignorance to Knowlege, from acting by Appetite, and natural Instigation, to act by Reason, and moral Rules. In one State, that which was but a *Speck of Entity* becomes a well-formed Creature; in the other, he who could not move himself, becomes an active Being; and, he who was almost weaker than the meanest Creature, acquires that Strength of Limbs, and Sagacity of Mind, which gives him a Right to a Lordship over his kindred Animals.—There is also a Relation between this natural Birth and the spiritual Birth of a Man; which has been already mentioned. The Moment an human Creature breathes this Air, there is almost a total Change in its Nature; it enjoys a new World, and a new Set of Senses; and, tho' it had Life and Growth before, yet that *Life* was but *Death* in respect to this. So, when a Man relinquishes the Prejudices, and vitious Customs, and Turpitudes of this Life, and devotes himself sincerely to the Truth and Holiness of a spiritual State, there is as intire a Change wrought; and the former corrupt State is, in respect to this regenerate one, no other than Death; and the Scriptures speak of it as such, calling the Works of that State *dead Works.* Now, suppose human Nature capable of reasoning during

the Time of its Existence between Conception and Birth; let us see whether its Reasoning, in respect to this Life, would not be analogous to the Reasoning of a Man, in respect to the Life which is to come.—We argue very justly, from our State of Growth, and continual Increase of natural Powers, and moral Improvements, that human Nature is designed for a longer Continuance in Being than the usual Time allotted for it here. From its strong Appetites, in respect to Life, and Knowlege, and Holiness, in such whose Nature is not vitiated by immoral Habits, we reasonably infer, that there must be a Time and Place for their Gratification, and, consequently, a State after this. In the other Case, the imperfect Man should reason in a similar Manner. Considering the Narrowness of his Sphere, and the Greatness of his Desires, the Fewness of his Objects, and the Capacity of his Nature, he must conclude, that he was made to enjoy a better Life, and that such a narrow Confinement could not be the ultimate End of Creation. Suppose a Question put to him by the Author of his Nature; Whether would he choose to venture forward into his future State of Being, tho' unknown to him, or fall back into Nothing? It cannot be doubted but that he would and ought to embrace the former, and prefer the Possibility of existing happily to not existing at all. But suppose a Revelation made to him, that this future State was to be a State of Trial, and that, according to his Behaviour, he should either enjoy Happiness, or suffer Misery; would he not enter into it upon these Terms? He certainly would. If therefore this be likely to be the Reasoning of a Man in an embryo State, in regard to this World, it is also becoming the Reason of an adult Man, in regard to the next World. In respect to which this Reasoning is stronger: For, if this Life should be the Object of Desire to a

Person

Perſon in an embryo State, tho' this be a State of Trial, Temptation, and Difficulty, the next is infinitely more deſirable to one who conſiders the revealed Account of it in this; for it is to be a State of eternal Enjoyment, without Temptation; of everlaſting Pleaſure, without any Allay of Pain.—What then ſhall we ſay to thoſe, who even cenſure their Creator for their Exiſtence, and endeavour to reaſon themſelves into the Hopes of returning to nothing? The Analogy of Reaſon ſhews, that their Sentiments are both fooliſh and impious, and concludes againſt them in a forcible Manner: For, if we may ſuppoſe that a Man would chooſe to enter into this World, knowing it to be a State of Trial, even for the Sake of its temporal Degree of Happineſs; much more would he chooſe this Life, knowing it to be the Means of a Probability of eternal Happineſs in a State beyond it.

Let us now conſider the Analogy between the Immaturity of Man's Life in this World to the Maturity of it; and the whole Life of Man here, to his future Life.

The *Bible* tells us, that temporal Life is a probationary State to eternal Life: *For the World paſſeth away, and the Luſt thereof; but he that doeth the Will of* GOD, *abideth for ever:* And Analogy confirms this.—For why ſhould not temporal Life be to eternal Life, what the Immaturity of temporal Life is to the Maturity of it? And what are the firſt twenty Years of Man's Life, but a State of Trial, and Exerciſe, and Diſcipline, and Inſtruction, to enable him to act ſome uſeful Part in the World? A common Mechanic, after having learned the neceſſary Qualifications of Language, ſhall be obliged to ſerve many Years to acquire the Skill of a Trade, whereby he is to ſupport himſelf; and they who are educated for the liberal Arts, ſhall ſtudy with Intenſeneſs, and traverſe the

Globe

Globe for Knowlege, in order to be uſeful to Mankind. The great *Roman* Orator was twenty-ſix Years engaged in preparatory Studies, before he was qualified to make one Oration. And ſhall Eternity of Happineſs be made to depend upon leſs Pains, and leſs Trials, than the ſhort Enjoyment of a tranſient World? And further, in this State of temporary Probation it is to be obſerved, that Children do many Things, the Reaſon of which they do not and cannot ſee, merely in Obedience to Authority; but they have ſome kind of Senſe, that what is required of them, though at preſent uneaſy to them, will ſome time or other procure them Pleaſure. Analogous to this, in the mature State of Man's Life, the Divine Author of it may require Things of him, the Reaſonableneſs of which though he ſhould not ſee, yet ſhould he preſume it, and act as chearfully upon the Divine Teſtimony, as upon the clear Evidence of human Reaſon: For the mature State of a Man here is only Childhood in reſpect to the perfect State he will enjoy hereafter. —It is, perhaps, upon this Account, as well as Innocence, that our Saviour ſays, *Suffer little Children to come unto me, and forbid them not; for of ſuch is the Kingdom of* God: *Verily I ſay unto you, whoſoever ſhall not receive the Kingdom of* God *as a little Child, ſhall in no wiſe enter therein.* — *And except a Man be born again, he cannot ſee the Kingdom of* God.

Let us now, in the ſecond Place, ſtate the Analogy between worldly Cunning and true Morality, or between *that* which is improperly called Prudence and Religion; that is, the Analogy between the moral and ſpiritual Man.

There is a Sort of Virtue, or Prudence, very conſiſtent with the Character of a bad Man, even an Atheiſt: An avaritious Man ſhall be temperate, becauſe it is a Means to increaſe Wealth; an ambitious Man ſhall be generous, becauſe it is a

Means

Means to make Friendſhip, and procure Applauſe; the Atheiſt ſhall be temperate and generous, and, in many other reſpects, ſo far virtuous, as he evidently ſees a moral Practice is the Means to preſerve Health, prolong Life, and to give a true Reliſh to the Pleaſures of the World: But that which conſtitutes true Virtue, is acting thus in Obedience to the Divine Lawgiver, and in Hopes of a future Reward. It is the Analogy between this laſt true Prudence, and the improper Prudence, or worldly Cunning, which is to be conſidered. Prudence, in general, is the Habit of chooſing proper Means to acquire a deſirable End; and worldly Prudence is the chooſing the likelieſt Means to obtain temporal Proſperity. In this Men are exceedingly ſagacious, and induſtrious, and enterpriſing: They compare paſt Things with the preſent, and judge, with a good Degree of Certainty, of what is the immediate Matter of Action, and with Probability of Futurity: They can lay Schemes, the Event of which ſhall be at ſome Years Diſtance; they can expend Money upon Manufactures in the moſt diſtant Parts of the Globe, and encounter many Difficulties to bring home their Wealth. The Perils of the Ocean, the Sicklineſs of Climates, and hoſtile Oppoſition, tho' all united, ſhall not deter them from attempting to execute a mercantile or an ambitious Project. Now ſhould not the Analogy of Things teach us, that Mankind ought to be more ſagacious, more induſtrious, and more enterpriſing, in ſpiritual Things, ſince they are of infinitely more Importance? But this is not the Whole of worldly Prudence: Many Men fail in the Execution of their Projects; the Mariner periſhes at Sea, the Merchant becomes a Bankrupt upon Land, the Farmer is impoveriſhed by Severity of Weather, and the Warrior is taken or killed in Battle: But do theſe Calamities and Diſ-

appointments hinder the reſt of Mankind from engaging in the ſame Purſuits? Will not Men, notwithſtanding this, go to Sea, enter into a precarious Trade, plow their Land, and go to Battle? It would be Folly not to do theſe Things: Yet, in ſpiritual Things, they are deterred with every Difficulty; all Truths muſt be made demonſtrable to them; their Reward muſt be made ſure, and almoſt unconditional; the Numbers of thoſe that are to be ſaved muſt be computed; and, if the Appearance of Things is, that a great Part of Mankind are bringing Damnation upon themſelves, this ſhall frighten many a weak Mind even from attempting to be ſaved. But let Analogy have its full Force, and the Folly of this ſpiritual Imprudence ſhall appear: For, ſince in all other Things Men are not hindered from reaſonable Purſuits by evident and unavoidable Difficulties; neither ſhould they in their Religion, in the Work of their Salvation, which is of infinitely more Importance than all thoſe Things which Mankind purſue with ſuch Eagerneſs and Sagacity. Our Saviour, therefore, very properly anſwered that Queſtion of more Curioſity than Uſe: LORD, *are there few that be ſaved? Strive*, ſays he, *to enter in at the ſtrait Gate; for many, I ſay unto you, will ſeek to enter in, and ſhall not be able.* He makes no Compariſon at all between the Numbers, as being of no ſort of Uſe; but takes Occaſion to exhort them to that ſpiritual Diligence, which is the Condition of Salvation: For many that *ſeek* it *ſhall not be able*, becauſe they only *ſeek*, and do not *ſtrive*. *Many*, in this Anſwer, is a relative Term, not to the Number of thoſe to be ſaved, which may be infinitely more, but to the Mind and Purpoſe of GOD, which is to ſave all Men; *for he is not willing that any ſhould periſh, but that all ſhould come to Repentance.* They may, therefore, be very few, for ought

aught we know, in respect to those which are saved; and yet be *many*, in respect to the Purpose of God, which was to save *All*. — Now, suppose Men were to reason in the same Manner in temporal Concerns; it would put an intire Stop to all human Industry: The Mariner would not put to Sea, till he had computed whether there are more Men that escape than perish by the Waters; the Merchant would not trade, till he had computed whether there were more Men made rich than impoverished by Traffick; the Farmer would not sow his Seed, till he had computed whether there were more Grains which grew than failed: And, perhaps, a true Computation would, in many Cases, determine Things on the discouraging Side. But they do not argue so: On the contrary, they suppose very justly, tho' Multitudes suffer Loss and Disappointment in all Sorts of worldly Pursuits, yet it is not the Nature of Things, so much as human Folly, and Error, and Precipitancy, that occasions it: And therefore, if they think they can pursue a Scheme rationally, they are worldly prudent in attempting it. And thus in Religion should Men argue: Though Millions perish, every Man is sure he has the Means of Salvation in his own Power; and therefore, letting others answer for their own Folly, each Man should *work out his own Salvation*. To this Purpose was our Saviour's Answer, which still leaves it undetermined, whether the Majority of Mankind are saved or not; and it will be so till the final Trial: For thus much we are assured, that Heaven is not a Lottery, and the Arithmetic of Prizes and Blanks has nothing to do with it; but every Man is sufficiently enabled to obtain eternal Happiness; and if a Man fails, it is intirely his own Fault. Our Saviour argues very strongly from worldly to spiritual Sagacity, in the Parable of the unjust Steward. The Story

is well known, and the Application of it is directly to our Purpose: *And the Lord commended the unjust Steward, because he had done wisely; for the Children of this World are, in their Generation, wiser than the Children of Light.* "If pious and good Men would "be any thing near as diligent and solicitous to "secure to themselves an eternal Happiness in the "Life to come, as worldly Men are dextrous and "unwearied in providing for themselves the "Things of this short and transitory Life, they "could not possibly fail of their Reward."—Almost all the Parables and Allusions which CHRIST makes use of, have their Force in this kind of Analogical Reasoning.—Let any one examine the Scripture-Accounts of the Allusion of new Cloth put to an old Garment;—of computing Cost before Building, and Strength before Fighting;—the Story of the unjust Judge;—of the King who took an Account of his Servants, and shewed extraordinary Mercy to one of them;—of the Letting the Vineyard to Husbandmen, who killed the Son and Heir;—of the Marriage of the King's Son, and the Judgment upon the Person who wanted a Wedding-Garment;—of the Master watching to prevent the breaking up of his House;—of the Master returning from the Field, and ordering the Servants who had been at Labour to attend him;—of the Ten Virgins;—of the Talents;—and of the unjust Steward, already mentioned;—with other Allusions and Parables; and it must be allowed, that the Use of them all lies in the Analogy they bear to spiritual Things. If there could be any Doubt of this, the Scripture-Applications of them might be brought as undeniable Testimonies.

To conclude this Discourse, one Analogy more shall be taken notice of, between Worldly and Spiritual Prudence; not as they may both be found in Man, but as one is in GOD, and the other

other in Man; remembering the Definition given of Prudence, that it is the choosing proper Means to acquire a desirable End.

When Men associated themselves into Societies, they not only assigned Penalties to the Transgressions of their own positive Institutions, but also to the Transgressions of Morality, which is a Divine Law, and has evidently Rewards and Punishments annexed to it, even in this Life, in the natural Consequences of it: But it is also evident, that the natural Consequences of Virtue and Vice are not sufficient to induce Men to practise one, and to deter them from committing the other: For this Reason, human Societies, in many Instances, corroborate the moral Law by additional Sanctions; and, in some Instances, not only punish Vice as *injurious* to Society, but also as a Transgression of that which is *fit and proper to be done* [m]. And the Punishment for moral Crimes is often capital. It is likewise observable, that all the important Duties

[m] Our Sense or Discernment of Actions, as morally good or evil, implies in it a Sense or Discernment of them as of good or ill Desert. It may be difficult to explain this Perception, so as to answer all the Questions which may be asked concerning it: But every one speaks of such and such Actions, as deserving Punishment: And it is not, I suppose, pretended, that they have absolutely no Meaning at all to the Expression. Now the Meaning plainly is not, that we conceive it for the Good of Society, that the Doer of such Actions should be made to suffer: For if, unhappily, it were resolved, that a Man, who by some innocent Action was infected with the Plague, should be left to perish, lest by other Peoples coming near him the Infection should spread; no one would say he deserved this Treatment. Innocence and ill Desert are inconsistent Ideas: But ill Desert supposes Guilt; and if one be not Part of the other, yet they are evidently and naturally connected in our Mind.——Thus in human Creatures there is an Association of the two Ideas, natural and moral Evil, Wickedness and Punishment. If this Association were merely artificial or accidental, it were nothing; but being most unquestionably natural, it greatly concerns us to attend to it. *Butl. Anal. p.* 312. *Dublin.*

of Morality have not civil Sanctions in any State, but only more or leſs of thoſe, which are judged ſo neceſſary, that States cannot ſubſiſt without them. Murder is therefore almoſt every-where puniſhed with Death, and Ingratitude ſcarce any-where with any Puniſhment. From hence may be inferred, that Men acknowlege the Obligation of the moral Law, as well as the Inſufficiency of its Sanction in the natural Courſe of Things; which Inſufficiency they endeavour to make up, and yet muſt own, that, after all, the Government of the World is unequal: For ſome Crimes are not puniſhable at all, in proportion to their Malignity, either in their natural Conſequences, or by civil Sanctions.—The Argument of Analogy will therefore ſtand thus:—If Mankind, conſidered in a ſociable State, have a Diſpoſition to give a full Sanction to the moral Law; the moral Governor of the World muſt have a greater:—If finite Creatures are inadequate to this, and moral Juſtice be imperfectly adminiſtred; the Infinite Being is certainly equal to it, and will adminiſter it perfectly.—Therefore, ſince the Conſtitution of Things cannot allow that Perfection of Adminiſtration in this World, infallibly it will be made up in the next.—And further, if finite Creatures, by their own Reaſoning, are led to think they may puniſh, to the Extent of their Power, that is, with temporal Death; aſſuredly they ſhould conclude, that the Infinite God may puniſh to the Extent of his Power, that is, with eternal Death.—Thus does Analogy lead us, by true Steps of Reaſoning from the Practice of Mankind, to the Acknowlegement of a future State [a] of eternal Rewards and Puniſhments; which, as it

[a] Que chacun examine ſa penſée, il la trouvera toûjours occupée au paſſé & à l'avenir. Nous ne penſons preſque point au préſent; & ſi nous y penſons, ce n'eſt que pour en prendre la

it is the ultimate End of all Trial, and moral Probation, here; ſo is it the Foundation upon which all religious Obligations are built. Which, therefore, that we may all firmly believe, may God of his infinite Mercy grant!

la lumiere pour diſpoſer l'avenir. Le preſent n'eſt jamais nôtre but. Le paſſé & le preſent ſont nos moyens; le ſeul avenir eſt nôtre objet. Ainſi nous ne vivons jamais; mais nous eſperons de vivre; & nous diſpoſons toûjours à être heureux: Il eſt indubitable que nous ne le ſerons jamais, ſi nous n'aſpirons à une autre beatitude, qu'à celle dont on peut jouir en cette vie. *Penſées de M. Paſchal.*

From hence we ſhould argue, analogically, that there will be a future State; ſince the human Mind is ſo intirely diſpoſed to think of future Pleaſures, rather than the preſent, or the paſt.

Third

Third Discourse.

Luke vi. 38.

Give, and it shall be given unto you; good Measure, pressed down, and shaken together, and running over, shall Men give unto your Bosom: For with the same Measure that ye mete withal, it shall be measured to you again.

THE particular Occasion of these Words is, the Precept against rash Judgment; upon which our Saviour commands us to be compassionate and forgiving in our judging of others; for in proportion to that we shall receive Mercy from God; Measure for Measure; that is, if we give to others good Measure of Charity, *pressed down, and shaken together, and running over*, God will give to us good Measure of Mercy, *pressed down, and shaken together, and running over.* The Words must certainly be understood so: *For with the same Measure that ye mete withal, it shall be measured to you again.* Now tho' these Words are, in the *Bible*, connected with a particular Precept, yet they are a general Rule of Analogy between the Divine Conduct towards Man, and the Conduct of Men towards one another. For the Terms, being metaphorical, and meaning, in their natural Sense, the known Practice of dealing Men in measuring Corn, and other Commodities, are, in their ana-

logical

logical Meaning, equally applicable to all human Offices of a moral Nature between Man and Man. In proportion to a Man's Disposition to give to all Men their Due of the good Things of the World, God will be disposed to give to him spiritual Goods: In proportion as a Man is disposed to give to others more than their Due of the good Things of Life (which includes under it both Generosity and Charity), God will be disposed to give to him more than the ordinary Proportion of spiritual Goods.

Since there are many particular Analogies illustrated in the *New Testament*, that can have but one Application, it seems reasonable that this Rule, being capable of a general Sense, should have a general Meaning. The Parable of the unjust Judge, *Luke* xviii. 2. of the Tares, *Matth.* xiii. of the King who took an Account of his Servants, *Matt.* xviii. of the Vineyard, and Husbandmen killing the Son, *Matth.* xxi. with some more, are of the Kind of particular Analogies, and shew the Divine Conduct, in particular Cases, illustrated by human Conduct. But this Text, tho' occasioned by a particular Precept, implies a general Analogy, and means, or may be understood, without any sort of Violence either to the Form of Expression or Context, to denote the Rule of the Divine Conduct, in all Cases, to free and accountable Agents. We have other Instances in the Scripture of particular Precepts giving Occasion to general Rules, *Matth.* vii. 12. as when our Saviour says, *Therefore all Things whatsoever ye would that Men should do to you, do ye even so to them.* This universal Rule of moral Behaviour follows a particular Precept, to ask importunately of God the Things we want; Encouragement to which is given from human Conduct. For Men do not perversely give a Stone to the hungry Man who begs-

a

a Loaf of Bread, nor a Serpent to him who asks a Fish: The Inference is therefore stronger, that infinite Goodness, and infinite Wisdom, will not give Evils to Men that pray for Goods. Then follows the general and noble Rule of human Conduct: *Therefore all Things whatsoever ye would that Men should do to you, do ye even so to them.* Not that the connecting Particle *therefore* is illative from the former in a logical Sense; for a general Conclusion cannot follow from particular Premises; but it means an Ending or Determination of that kind of Reasoning, to save the Trouble of mentioning many other Instances, all which are supplied by that one general Rule. Or if this Rule be supposed to come at the Conclusion of the whole Sermon on the Mount, not as an Inference from a particular Precept, it still amounts to the same; for it is a general Rule, substituted in the place of many particular Precepts that might be given. And thus, in the same Chapter of St. *Matth.* 1, 2. after the Precept, *Judge not, that ye be not judged*, comes the Reason: *For with what Judgment ye judge, ye shall be judged.* And what follows is not to be thought merely a Repetition of the Reason, but a general Rule of Behaviour, as properly connected to the Precept and Reason given, as if it had [*therefore*] prefixed, as in the former Instance; for it has what is equivalent to it, the connecting Particle *and*: *And*, that is, not only in the Case of judging others, but as a general Rule in all other Cases of human Behaviour, *with what Measure ye mete, it shall be measured to you again.*—But it is still more to the Purpose to observe, that this Rule is connected with another Rule of a general Meaning in St. *Mark*, and both made use of to enforce another Precept, that of hearing the Word of God: *If any Man have Ears to hear, let him hear: And he said unto them, Take heed what ye hear; with what*

Measure ye mete, it shall be measured to you: And unto you that hear shall more be given: For he that hath, to him shall be given; and he that hath not, from him shall be taken even that which he hath. No more shall be observed from this Passage at present, than that these Rules, being applied together to one Precept, and also separately to different Precepts and Parables (for this shall be made to appear in the Sequel of this Discourse), are general in their Sense, and do imply the Measure and Rule of Divine Conduct towards Man: For if they were not so, they could not suit Variety of Occasions, and with Truth be applied to Examples and Duties evidently distinguished from each other.

From the Words thus explained, these Things offer themselves to be considered.

First, The Moral Governor of the World will act towards Moral Beings, as they act towards one another. Therefore,

Secondly, There is one Moral Rule of Behaviour to all Sorts of Moral Beings.

Thirdly, This is remarkably exemplified in the Divinity itself becoming Man, and performing perfect Obedience to Moral Duties; and thereby shewing both what Morality is in the Deity, and what human Nature should aspire to in imitating the Divine Morality.

First, The Moral Governor of the World will act towards Moral Beings, as they act towards one another.

The Moral Governor of the World not only treats all Moral Beings according to equitable Rules of Morality, but also desires to have his Treatment of them approved, to the end that all Per-

ſons may be ſatisfied, *and that every Mouth may be ſtopped. Are not my Ways equal? Are not your Ways unequal?* being the Language of GOD by the Mouth of *Ezekiel*, is a clear Appeal from the corrupt Behaviour, and prejudiced Opinions, of Mankind, to human Reaſon properly exerting itſelf: For altho' vitious and abandoned Creatures may find Matter of Diſpute againſt the Equity of Providence, *the Children of Wiſdom* will always juſtify the Divine Conduct; and that from juſt Reaſoning drawn from the Merit and Demerit of Moral Beings: Not that any Reaſoning can be accurate enough to account for every particular Inſtance of providential Behaviour; but, as in human Characters the greateſt Number of a Man's Actions procure him either the Title of *Good* or *Bad*; ſo the moſt frequent Inſtances of Providence being evidently juſt, are a ſufficient Reaſon, to every unprejudiced Perſon, to believe all the Ways of Providence to be equal. The Pſalmiſt expreſſed his Belief of this Matter in the following Manner: *Therefore hath the* LORD *recompenſed me according to my Righteouſneſs, according to the Cleanneſs of my Hands in his Eye-ſight.—With the Merciful thou wilt ſhew thyſelf merciful; with the upright Man, thou wilt ſhew thyſelf upright; with the Pure, thou wilt ſhew thyſelf pure; and with the Froward, thou wilt ſhew thyſelf froward*; that is, as a merciful Man behaves to his Fellow-Creature, ſo will GOD behave to him; as the froward Man behaves to another Man, ſo will GOD behave to him. Tho' the Word *froward* be a Term ſignifying a bad ſort of Men, yet the Pſalmiſt very elegantly applies it to GOD, not to denote any Badneſs of Diſpoſition (which it would be impious to ſuppoſe), but a Similarity of Behaviour.

One general Rule of Equity, which our Saviour gives in the *New Teſtament*, is, *All Things*

whatſoever ye would that Men ſhould do to you, do ye even ſo to them; which, tho' expreſſing a Rule of Behaviour drawn from the Subſtitution of the acting Man into the Place of him to whom the Action is performed, yet is it connected, as related by St. *Matthew*, to the Divine Conduct: *If ye then, being evil, know how to give good Gifts unto your Children, how much more ſhall your Father, which is in Heaven, give good Things to them that ask him? Therefore all Things whatſoever ye would that Men ſhould do to you, do ye even ſo to them.* And it is obſervable, that this Part of the Divine Conduct, to which this Rule is connected, is itſelf alſo deduced from human Conduct, that is, the Analogy between Divine and Human Actions. *What Man is there of you, whom if his Son ask Bread, will he give him a Stone? or, if he ask a Fiſh, will he give him a Serpent? If ye then, being evil, know how to give good Gifts*, is the Acknowlegement of human Conduct: *How much more ſhall your Father, which is in Heaven, give good Things to them that ask him?* is the Inference and Declaration of the Divine Conduct. *Therefore all Things whatſoever ye would that Men ſhould do to you, do ye even ſo to them*; *for this is the Law and the Prophets*; for this Rule contains all the Moral Part of the Revelations of God to Man, reſpecting our Duty towards our Neighbour; and is the Sum of true Religion, Righteouſneſs, and Equity; being not only the Rule which is to aſcertain the Practice of Men towards one another, but is alſo the Meaſure of the Divine Actions towards Men. So that this Paſſage of Scripture is of two Uſes to us; not only to ſhew us, that general Rules of Behaviour are given in the Place of many particular Precepts (ſuppoſing it either connected to the laſt Precept of the divine Sermon on the Mount, or to them all, as has been conſidered), but alſo to ſhew the Similarity between the Divine

and Human Conduct, in ſuch Manner, that one may be made uſe of to explain the other.—Now this Rule of Juſtice is exceedingly reaſonable, whether we conſider it between Man and Man, or between God and Man: For, in every Action towards a Neighbour, a Man ſhould conſider himſelf as Agent and Patient: In the latter reſpect, he can eaſily ſee what he would have done, and thereby he knows what in the other ſhould be done: He may conſider himſelf both as Judge, and the Object of Juſtice: Such, therefore, as his Integrity is to determine equitably, ſuch will the Conduct of Mankind *probably* be towards him in this this Life (which is the natural Reward of Virtue); ſuch alſo will the Conduct of God *certainly* be towards him in the final and eternal Reward of all Virtue. For the Rule may as properly be expreſſed, *Therefore all Things whatſoever ye would that* God *ſhould do to you, do ye even ſo to* Men. If this Precept be conſidered as one general Concluſion from the whole Sermon on the Mount, it is itſelf *the Law and the Prophets*, or the Sum of all righteous Behaviour, implying both the Rule of Duty between Man and Man, and the Rule of Juſtice between God and Man; the latter of which is as reaſonable as the former: For let a Man conſider himſelf in the double Capacity of Agent and Patient; as a Subject bound by Laws, and as a Moral Governor, and final Diſtributer of Rewards and Puniſhments; and in one Caſe he muſt ſee what is reaſonable for him to do, by ſeeing what in the other he would require to be done; and, conſequently, he muſt approve of the Divine Equity in the eternal Rewards of Virtue, and the eternal Puniſhment of Vice, as well as the Excellency of the Rule that leads to the Practice of Juſtice amongſt Men, and the Approbation of it by God: Of particular Applications of which Rule to human Behaviour

haviour the Scriptures give Instances. When our Saviour relates the Parable of the King who would take an Account of his Servants, and who, instead of selling the Man who owed him ten thousand Talents, forgave him that immense Debt; which Servant, not retaining a grateful Memory of that prodigious Mercy, shewed Cruelty to his Fellow-Servant, and was therefore *delivered to the Tormentors, till he should pay all*; an Application of this to the Divine Conduct is made by our Saviour: *So likewise shall my heavenly Father do also unto you, if ye, from your Hearts, forgive not every one his Brother their Trespasses.* This plainly implies God's dealing with Men as they deal with one another. In which particular Case the Analogy of Behaviour is clearly expressed; and, by Parity of Reasoning, shall be the same in all others, according to the general Rule of Conduct already laid down: *Therefore all Things whatsoever ye would that* God *should do to you, do ye even so to Men:* Which leads to the Second Head, that there is one Moral Rule of Behaviour to all Sorts of Moral Beings.

The immediate Consequence of what has been said, is, that there can be but one Moral Law to all Moral Beings.—The same Rule of Justice and Mercy which God requires of Mankind in their probationary State here, he will himself observe in his whole Behaviour towards them, both during the Time of their Moral Agency, and the ultimate Trial of their Actions. That Compassion which is required of us, shall be shewed to us; and more Sins shall be forgiven offending Man, than Man forgives his offending Brother: That Justice which we practise to one another, shall be the final Measure of Divine Justice to us. If we have honestly given every Man his Due, our righteous Judge will confer every Blessing we have a Title to (a Title, not, indeed, upon any other Terms than that

of

of his own original Promise; but, a Promise amongst Men being a Foundation of Right, with God it is the surest Foundation): If we have injured one another, God will not, indeed, injure us, because the Rectitude of his Nature will not allow it; but he will treat us as Objects of strict Justice, and thereby as excluded from Mercy; which, in Effect, is equivalent to the highest Injury, tho' it be in its Nature quite different.—This Treatment is evidently Part of the present Moral Government of the World, and the Rule of it is fully expressed *Matth.* xiii. 12. *For whosoever hath, to him shall be given, and he shall have more Abundance; but whosoever hath not, from him shall be taken away even that he hath.* Here this Rule is applied upon our Saviour's speaking in Parables: It is again applied, in the same Sense, upon the Parable of the Talents, *Matth.* xxv. 29. Again, *Luke* viii. 18. it is joined to preaching and hearing the Word, and is ushered in with, *Take heed how ye hear:* But, in St. *Mark*, it is not only applied upon the same Occasion, but is also joined with the general Rule, Measure for Measure, *Mark* iv. 24. *Take heed how ye hear; with what Measure you mete, it shall be measured to you: And unto you that hear shall more be given; for he that hath, to him shall be given; and he that hath not, from him shall be taken even that which he hath.* From the Connexion of these Passages, it may be inferred, that *having*, and *meting with Measure*, are synonymous: For, in the spiritual Sense of Things, a Man is said to *have* what he applies to a proper Use; and he that applies a Thing to a proper Use, is, as appears from these Texts, to be rewarded with an Addition of more, in two respects; not only of what is to be practised towards others, but of what he is to receive from God upon his own Account: That is, he who hears the Gospel to Purpose, shall learn more; as he who is charitable,

shall

ſhall both receive a larger Gift of the Grace of Charity, whereby he becomes more charitable to others, and alſo a larger Gift of Divine Charity towards him, whereby he is become Poſſeſſor of a greater Degree of ſpiritual Happineſs.—Now when it is ſaid, There is one Moral Law to all Moral Beings, this muſt be conſidered, that whereas the Supreme Being can only be conceived as a Governor, and all other Moral Beings as Subjects, the Duties of Humility, Adoration, and ſuch-like, can only belong to them; but He, being ſuperior to all, can owe no Subjection, or Adoration, or Obedience, to any thing. Yet the Laws of Diſtributive Juſtice do eminently belong to him; and, ſo far as he has revealed them, they are the ſame to us, making this Difference, that as there are Powers upon Earth which owe Obedience only to God, ſo God owes Obedience to no Being: And as there are many Relations which Moral Beings ſtand in to one another, yet not all equally in the ſame; ſo that every Moral Being is not ſubject to every Moral Law; but whatever is a Moral Law in any Caſe, cannot be vacated by a contrary Obligation in any other Moral Being; one Being may be bound where another is not bound at all; but one Being cannot be bound to the direct contradictory of what another is bound to.—If the human Rule of Juſtice be, to give all Men their Due; ſo muſt it be to Angels the angelic Rule of Juſtice, to give to all Beings their Due with whom they hold any Society, or in reſpect to whom they can be conſidered in any Degree of Obligation. If Men are bound to particular Duties by the Relations of Father and Son, Maſter and Servant, Benefactor and the Perſon benefited; yet every Man is not a Father, or a Maſter, or a Benefactor: And if it be truly ſaid, that the Moral Duties ariſing from theſe Relations are binding upon hu-

man

man Nature, becauſe it is ſuſceptive of ſuch Relations; ſo there is a Moral Law binding the whole Scale of rational Beings; tho' every Individual is not bound by every Law, becauſe every Individual cannot ſtand in every poſſible Relation to every other Individual. An Angel, perhaps, cannot be conſidered properly as a Father; and therefore paternal Authority, and filial Duty, do not belong to that Claſs of Beings, in reſpect to one another: But, as there muſt be ſome Society amongſt them, and that probably much more excellent than ours, and alſo between them and us, tho' not clearly comprehended by us; they are under the Obligation of many Laws ariſing from ſocial Ties, ſome ſimilar, and perhaps ſome different from ours; yet in no caſe ſo different, as that, if it be a human Duty to adore God as a Creator, it ſhould not alſo be an angelic Duty to adore the ſame Creator; or that, if it be binding on the human Nature to do all Acts of Benevolence, it ſhould not be binding on the angelic to do the ſame: Their Morality is ſo like ours, that we are taught, in our Revelation, to pray to our common Parent, *That his Will may be done on Earth, as it is* by the Angels *in Heaven.*

In like Manner, if Men and Angels may ſtand in the relation of Governors and Subjects, and it be the Duty of a Governor to protect his Subjects, to chaſtiſe the Diſobedient, to reward the Obedient; ſo muſt be the Duty (if ſuch Language may be allowed when we ſpeak of the Supreme Being) of the Moral Governor of the World, to do all the Offices belonging to ſuch a Relation.

There is, therefore, one eternal Moral Law for all Beings that are Subjects of Juſtice, and Judges of Right and Wrong; and by this there is a Society ſupported, and an Harmony of Behaviour, between the Supreme Intelligent Being,

and

and the ſeveral Orders of Angels, to Men, the loweſt of his Moral Subjects. This Moral Law Angels lived according to: Some tranſgreſſed it, and fell from their Station. It was fully revealed to *Adam*; was corrupted by his Fall: Was revealed again to *Noah*; again to *Abraham*; again to the *Jews*; but covered with ſymbolical Inſtitutions: At laſt it was fully revealed and practiſed by JESUS CHRIST: By this the World muſt live; by this Mankind ſhall be judged; and the Sentence ſhall then appear ſo righteous, that even the *Mouths* of the Wicked themſelves *ſhall be ſtopped:* For the Son of GOD ſhall judge Mankind by that Law, according to which he himſelf lived.—This we learn from the laſt Revelation of the Will of GOD to Men, in the Perſon of JESUS CHRIST; who, tho' the Son of GOD, upon account of this one eternal Rule of Morality being ſuitable to the Natures of all Moral Beings, was pleaſed to ſubmit to it, becoming Man, and performing perfect Obedience to it; which probably could not have been done, if the Moral Law of Men was not the ſame with that of Angels, was not the ſame with that of GOD himſelf. — This perfect Obedience of CHRIST to the Moral Law was the next Thing to be conſidered: — But the Hiſtory of the Incarnation of the Son of GOD, his Education, Preaching, Actions, and Sufferings amongſt Men, being well known in a Chriſtian Congregation, leſs may be ſaid upon this Part of the Deſign than would otherwiſe be neceſſary. One Teſtimony, therefore, that of GOD himſelf, who has declared it upon ſeveral Occaſions, may ſuffice.

When JESUS was baptized by *John* the Baptiſt, *Lo! a Voice from Heaven, ſaying, This is my beloved Son, in whom I am well pleaſed.* Again, when he was transfigured, in Company with *Peter*, and *James*, and *John*, *Behold, a Voice out of the Cloud,*

 which

which said, This is my beloved Son, in whom I am well pleased. But if JESUS had been a Sinner, or a Transgressor of the Moral Law, it was impossible, that GOD could be well pleased with him; who gave further Proof of it in raising him the third Day after his Death. In this last Act GOD the Father hath fully proved the perfect unsinning Obedience of his Son for his whole Life, according to the Prophecy, *Thou wilt not leave my Soul in Hell, neither wilt thou suffer thine Holy One to see Corruption.* JESUS CHRIST was therefore *holy*, that is, without Sin, since GOD actually raised him from the State of Death; and, consequently, the Obedience of JESUS CHRIST during his whole Life, being more than thirty Years, was perfect and unsinning; for GOD himself has declared it.

Having thus proved, that there is one Moral Law to all Moral Beings, to GOD, *Angels*, and *human Creatures*; and that JESUS CHRIST, in a Course of Actions under a human Form, for more than thirty Years, paid perfect Obedience to it; some Remarks shall be made upon these Doctrines.

And first, it may be put as a Question by some, What is the Foundation of this Law, which is not only a Rule to free Creatures, but to the Supreme Being himself? The Answer is, *The Relations of Things.* Although GOD made the World, yet the making of it was not so entirely arbitrary, as that the Form of it was not in some measure determined by the Relations of Things, as the Logicians say, *in fieri*, or which were not actually in Being, but in the Possibility of it. It cannot be doubted but that there are an infinite Number of Forms, all equally possible to mere physical Power; yet many of these so consonant to certain Reasons of their Existence, as not to be the Objects at all of Power influenced by Wisdom. For Instance: Virtue and Vice may be supposed to be present to the Divine Mind

Mind before the Creation of Angels or Men; that is, before there were Creatures to practise one, and commit the other. It was certainly in the Divine Power either to create or not to create Beings capable of knowing the Difference between Virtue and Vice, and of acting according to such Knowlege; but I believe it will be allowed, that Things could not be so constituted, that Vice should be obligatory, and Virtue not; that Vice should be rewarded with eternal Happiness, and Virtue punished with eternal Misery: That is, That altho' Thousands of Worlds, exceedingly different from this, might have been created, yet a World totally contradicting this could not have been made: And the Reason is, that the Relations of Things, being clearly seen by the Creator before the Act of Creation, are to him a Rule of Determination. But this kind of Reasoning is what we must not go far in; for it is launching into an unknown Sea, beyond the Bounds of limited Minds, into the Conduct of an infinite Intelligence. Yet there is an Use arising from the Attempt: For hereby we know, that we do not know the Relations of Things, so as to discover a Moral Law thereby; but that we are beholden to the Goodness of God in revealing it to us, by his Prophets, and by his Son. And there is also a further Use of this Knowlege of our own Ignorance, inasmuch as we are hereby led to allow the Justice of many Divine Acts, the Reasons of which we do not and cannot see. The Fall of Angels beyond Redemption, the Destruction of the *Canaanites*, and the Sacrificing of an innocent Son by the Hand of a good Father, with many Instances of extraordinary Providence in national Rewards and Chastisements, may be Difficulties to some, who pretend to know the Foundation of Morality in the Relations of Things, but not to those who acknowlege, that the Supreme Being knows them

accurately, but his Creatures very imperfectly.— For, tho' the Rule of God's Justice be the same with that of ours, yet his Knowlege is much greater, and consequently his Justice, in many Cases, not to be thoroughly accounted for by us. We can in general say, and with Truth, tho' in every particular Instance we cannot prove it, that God is just, by the same Rule that Man ought to be so: But the Objects of his Justice being collective Bodies, as well as Individuals, Nations, Worlds, and the Universe; no finite Creature can pretend to ascertain the Interests of all Nations in the World, of all the Worlds, or of the whole Collection of intelligent Beings, Angels and Men, Inhabitants of these Planets, and other immensely distant Systems: Consequently, in many Cases, for want of Knowlege, Men are incapable of judging of Divine Justice, notwithstanding it be determined by the eternal Rule of giving to all their Due, and injuring no Creature.

Secondly, The Doctrine of one Moral Law to all Moral Beings leads to another very useful Reflection. From hence it appears there is a close Alliance between the human and Divine Nature; one is made in the Likeness of the other, and both observant of the eternal Rules of Righteousness. The Divine Conduct is proposed as a Pattern to the human; and, lest there should be any Mistake in judging of that Conduct, God himself becomes Man, and pays Obedience to it: We need therefore look no further than Jesus Christ, to know what perfect Morality is. Men may puzzle themselves to know how to form proper Notions of the Divine Morality, or the original Fountains of it. But, after all (setting aside Enthusiasm, which thinks that it can see into a fourth Heaven beyond St. *Paul*), we must judge of Morality from human Reason influencing human Conduct; Reason

ſon improved by Revelations, or rather diſcovering nothing of itſelf, but merely judging of the Reaſonableneſs of Revelations.——We ſee in JESUS CHRIST a perfect Morality: This muſt be our Idea of the Divine; and adding Infinity, or whatever you pleaſe, is only adding what we do not conceive.—The Morality of CHRIST is divine Morality; and we have no Idea of any thing higher, and need not aſpire to any thing more excellent; for nothing can be more ſo.—This, therefore, we are to imitate: And our higheſt Attainment muſt be to be like HIM, whoſe loweſt Debaſement was to be like *Us*:—For to erring, ignorant, ſinful Men, He is the *Way*, and the *Truth*, and the *Life*. He has propoſed himſelf to us as a very diſcernible Object of Imitation and Knowlege; to know and imitate whom, is to know and imitate the Divinity itſelf, as far as it is poſſible for human Nature to do ſo. *No Man*, ſays our Saviour, *cometh unto the Father but by me. If ye had known me, ye ſhould have known my Father alſo: And from henceforth ye know him, and have ſeen him.* Can the human Mind conceive any thing more beneficent, and more aſtoniſhing, than this Society between the firſt of Beings, and the loweſt Order of Moral Creatures? GOD, and celeſtial Things, are in themſelves too glorious Objects for human Contemplation: But, in the Perſon of the Son of GOD become incarnate, and obedient to the eternal Laws of Morality, the Supreme Being is made our Acquaintance, and the Object of our Knowlege and Imitation.—GOD being in *Heaven*, and we upon *Earth*, the Knowlege of him is *high*; *we cannot attain unto it* by any other Method but that of knowing his Son in the Fleſh; to know whom, is to know GOD; and to know Him, is no other than to know a Man like ourſelves.—In this wonderful Manner is the higheſt Wiſdom brought down

down to the loweſt Capacity. And as the Knowlege of Religion is thus reduced to our low Conceptions; ſo is the Practice of it to the mutual Offices between Man and Man. Three of the Four Commandments which reſpect God, and make the firſt Table of the Decalogue, are negative, and rather conſiſt in Inaction, than any thing poſitive. The Fourth, which is the active one, is to hallow his Sabbaths. The reſt of the Commandments reſpect our Neighbour, in the Practice of which is the Sum of Religion. For does not the laſt Revelation reduce all to Two Precepts, Love God, and love thy Neighbour? And does not St. *John* reduce theſe again to One? *If a Man ſay, I love* God, *and hateth his Brother, he is a Lyer; for he that loveth not his Brother, whom he hath ſeen, how can he love* God, *whom he hath not ſeen?* And this our Saviour had done before, when, as his laſt Legacy, he ſaid, *A new Command I give unto you, that ye love one another; as I have loved you, that ye alſo love one another.*—God is a Spirit, and therefore not the Object of any Sort of Favour from us, or benevolent Acts: The Son of God is in Heaven, and therefore is now incapable of receiving any Kindneſs from us: But our Neighbour is preſent; with him we converſe, and ſupport Society; and every Action towards him ſhall be rated as if done to God and Christ: For Christ has ſaid, *Verily I ſay unto you, Inaſmuch as ye have done it* (that is, have fed the Hungry, viſited the Sick, lodged the Stranger) *unto one of the leaſt of theſe my Brethren, ye have done it unto me.*—So eaſy a Knowlege is Religion, when ſtudied with a Mind diſpoſed to learn; and ſo obvious is the Practice of it to ſuch as have Hearts willing to obey Truth. Even abſtracted Reaſoning upon eternal Relations of Things, made neceſſary only by the perverſe Diſputing of Mankind, does at laſt end in the

clereſt

clearest Knowlege of Divine Truths, and the most obvious Practice of Divine Precepts; that is, in Christianity, the great End and Design of all the Dispensations of Providence, from the Creation of the World to the Preaching of JESUS; which is a full Revelation of that eternal Morality, to which the whole System of Moral Beings is subject; and which that *We*, the lowest Order of them, may sincerely obey, may *that Being, who is the First, and Creator of the rest*, of his infinite Mercy grant!

FINIS.